

# The Argument of Erasmus vp on the Epistle of Saint James thaponstle.



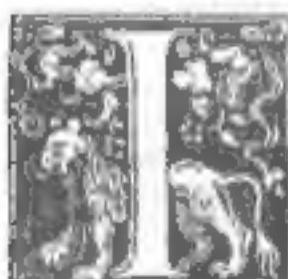
James, sozainiche as he was the bishop of Hierusalem, writteh al-  
so to the residue of the Jewes, that were scattered abroade and dwelt  
throughout al nations, enforning and instructing them with son-  
dry preceptes, howe to ordre their lyues.

## The paraphrase of Erasmus vp- on the canonitall Epistle of. S. James.

### The fyfthe Chapter.

Wherof.

**J**ames the seruant of God and of the Lord Ihesus Christe, sendith greeting to the  
kynnes whiche are scattered abroade. My brethen, count yf to an exceeding ioy,  
when ye fall into diuers temptacions; knowing thys, that the tryng of your fathre gen-  
þer patience; and let patiencie haue her partie wyrke, that ye maye be perfecte þis founde  
lackynge not oringe. If any of you lacke wyldome, let hym aske of hym that geneth it: foun-  
dew God, which geneth to all menne inderstantly, and callid no man in the receyvand of hym geuen him. But let hym else in seyth, and maner not. For if that souleþ, is lyke a weare  
of the lre, whiche is full of the wyndes, and caried with violence. Mether let that maner  
risupe, that he walle receave thy ryngne of the Lord, is a dancyngh mynþed man, is fullas  
hic in all his wares. Let þer brother whiche is of lawe or grete excepþ ion þan he is exalþed.  
Agayne, let hym that is erþe ryngere whan he is in adewe. For cum as the bower of  
the graffe, shal be pullid away. For as the fower of þer wane bear, and the graffe ancreþet,  
and his bower falleþ about, and the beþyng of þe fallion of it preþipetþ; even so shall  
þer eyþe easurþ peþþ in þys wares. Happy is þer maner that endurþ temptation  
þor whan he is tryed, þe walle receave the crowne of life, whiche þe Lord hathe promy-  
sed to them that loue hym.



**J**ames that in þynnes past was a worshiper of Moyses lawe, and now the worshiper and seruant of God the fa-  
ther ( who after the Gospell is set forþe, requireth to bee worshipped in spirite ) and of his sonne Ihesu Christe our  
soule, wricht this Epistle boþe to all them that are recor-  
ded to be of Christes profession, and namely to those whiche  
þe doþine of persecucion, which was raised after the deaþ  
of Stephane, scattered abroade some one waye some an  
other, of all the kyndedes of the people of the Jewes: whiche were dynuen awaþe  
out of theyr duncetours possessions, but not dynuen downe from the felowe-  
ship of the Gospall: whiche were cast out of theyr owne houses, but not caste out  
of the congregacion of Christ: wishing unto them leue healeþe, not this healeþe  
of the bodye only, whiche the worlde wisheth for, but that healeþe, whiche Christe  
geneth unto thole that his are, even in the nyddle of destructions and deathis.  
Sozainiche as the communitie profession of the Gospell, sozainiche as all one  
baptisme, maketh þis very breþen, þis being that amonge those that be breþen  
in dede there ought to bee a felowship boþe in matters of gladnes and of  
sabnes, this sorowfull calamiteþ whiche you abyde, woulde gret my mynd ex-  
ceadynghly

crabblyng sorte, if I had not an assured confidence of youre godlynes. For I  
 am not ignorant, that unto the which measure there felicity by the pleasures  
 of this life, banishment is more painfullly greevous than death; and that it se-  
 mith to be the wretchedest thing that may be, for a man to be plucked from his  
 moste deare friendes: and being driven out of their olde auncient possessions, to  
 be straungers in forayn countreyes. But as for you, whiche haue reposed vno-  
 ly all blessednes in onyl Christe, and luke for your felicitie not in thyg world  
 but in the wylde to come, it behoueth you to bee moste farrre of from their iug-  
 ment. For God sendeth not these thinges vpon displeasure, but vpon hys  
 exceding moste perte: for this purpose doubletis, that through temporall af-  
 fictions, whiche you suffre vndesirably, your patience myght bothe become  
 the mox notable, and yourre rewarde the mox abundance: to thynkent that  
 as ofte as you are tolled on euery syde with sonory stornes of sorowes, you  
 shoulde not only vnderstante, that you ought not to caste downe your harte,  
 as though God had forsaken you, but rather that you ought with all yourc  
 harte to reioyce, that by this euident token God loueth you, and careth for you,  
 in that he repeth yourc pacience: whiche if it contynue cleast, and geue nox  
 place to any assailes of sorowes: it shall doubtles certynly appere to bee a  
 sure grounded foundation of a Gospellike faithe. For excepte you were vter-  
 ly perswayed that the reward of Immortalite is ordayned for them, that here  
 in this wylde are afflisched for the glory of Christes sake, you would not wil-  
 lingly and with myry chearefull stornes suffre so much sorowes. Then seeing  
 that God woulde haue our saluacion to be moste chiefly ascribed vnto faithe,  
 this apperteyneth to the glory of the Gospell, that men maye thoroughly per-  
 ceave by sure argumentes, that your faulfull trusse is no commune tryfeling,  
 neither wauring faithe, but a strong cleaste and an invincible faithe. For the  
 thinge that is counteraische of vayne, or feble is moved out of place, when the  
 storne of sorowes cometh blustering in. But that muste needs be true and of a  
 sure grounde, that is neither overcome nor beaten awaie with banishments  
 nor with poueris, ne with despitefull entreating, ne with prisoninges, ne with  
 whippes, neither yet with dearethe is felt. It is compred a wonderfull constaunce  
 of mynde, if a man paciently suffre vnlucky fortune with an vnbroken fau-  
 shooke, but when they shall plainly perceave, that you suffre thinges of them  
 selues bothe greevous and bitter, with chearefull and myry reioyning harte: to  
 zeken chairefull entreating done vnto you for the profession of Christes sake  
 to be the highest glorie: to counte losse of goodes, for the richesse wynnyngge: to  
 esteime the greevous tormentes of body, for the pledge of everlasting pleasure:  
 to endge death which is a thing moste horribble of al, to be nothing elles, but the  
 threshold & entrie of þ immortalite to come: they shal vndoubtedly perceave, þ  
 your hope, wherwith being furnished you contene those matters: is not a certe  
 hope, neither proceeding only of mans perswasio, but to be confirmed by þ inspi-  
 racio of the power of God. Notwithstanding, like as Farth is not yet throughly  
 allowed, onles it expresse it selfe by godlines of life & good turnes towradres the  
 neighbours, eue so pacience shall not haue his throughtly perfite praise, onles þ  
 like as it is strong & cheareful in suffring of sorowes, euen so it be constaunt of  
 it self in practising of good workes. It is a great matter to suffre sorowes w a  
 good wil, but for the only glory of Christe: but it is a throughtly perfit matter,  
 whan a man is ful borne to hi self, to do good for al me: not to the only whiche be-  
 sette

## The paraphrase of Erasmus upon the Epistle

setur it, but to the also which do hi þe evil. For so it shall come to passe, þe you being  
webbe shalbe conformably like unto þe head, discipiles to þe scholmaister, childe  
unto the fader, in case you bee perfect & brought in every point, a nothing wan-  
ting in you, that pertaineth to the perfite absolute furniture of the godlynes of  
the Gospell. This, I confess, the lawe of Moses demanded not, a this also sa-  
meth folysheis to the wise of this wold; but it is a new kynde of Philosophie  
that hathe caught vs this newe wisedome, whiche Christe the beautifull doctoz  
hathe brough to us to the wo. loc. In this philosophie if a man be not suffi-  
ciently conuincid, it is not for him to turne unto þe Philosophers of this wold, for  
their doctrine is ouer muche templed with impule mangle, than can suffice to  
accomplishe to graue a weightie matter. It is about the pouers of mortall  
menne, that is prescrived. It hathe neide of the celestiall helpe, and therfore ther  
is an heauenly rewarde ordayned. They that measure all theyl matters after  
the pleasures and displeasures of this wold, if they bee at any tyme oppresse  
with sorowes, they aske counsayl of men, they aske helpe of men: But you muste  
ask of God the helpe of heauenly wisedome. So he giveth unto ai, not only to  
the Jewes, but also to the gentiles, and he giveth accoridng to hys owne lyb-  
cally bounteoues pleynfully, and caudeth none in the teeth with hys good-  
urne. He exquirith no gramercye of vs, nerber nerber he any mannes helping  
hande. It is the Pharisées wylde to saye: loþe doe that I aske, for I taste  
ewysse in the wcke. But the right godly man prayeth thus: I am unworthy of  
þy bounteoues goodnes, I am worthy of wrath, but þerfor all that loke up-  
on thy seruante, for thou by nature art good and mercifull. Therefore if a man  
be mynded to obeyne of hym that he asketh, let him alse without desiruling,  
without doure or waunting. Let him nerber confide the weighe of his affliccions,  
let hem not marke his owne powre, let hem only consider þe God is the moste hel-  
p and moste myghtie, of whom he dependeth. He that putteth hys whole truste  
in the helpe of God, is sure and feedast. But whosoeuer doubteriwaunter-  
þyt and loketh on sche syde, depending so of God, that he loketh withall to  
mennes succours, nerber beleueth with hys whole hart in the promyses of God,  
but as it were partly having a distriste, alsonch with him selfe with humaine  
argumentes to and fro, concyng dyuine matters, he is not stably; but as the  
waves of the sea are tossed and turnede nowe hither nowe thider, as the wynde  
and ryde carrieth them, even so he is caryed about with humaine reasons and  
dyuerse sortes of opinions, andis becomen out of equalite and vnykely to hym  
self. Therefore he that is such a one is deceaved, if he thinkie that he shal obeyne  
any thing of god when he thinketh evill of hym, or who he asketh helpe, distrust-  
ing hym, as though he ethel woulde sytel goodvnto me, & could do lytell, or elles  
were litel truthe in his promyses. The sure christian faische is singule, a wanereth  
no waþe, but always beholdeth only hym, whiche forsaketh none that trusteth in  
him, whethet it chaunche to lyve or to dye. But the manne, whose mynde is di-  
suyded two waþes, graving respecte to God on thyg parte, and to the wrold  
on that partie, he is out of euere grounde and inconstant not only in hys pray-  
ers, but in all thynges also that he goeth about, haþing one thyng in hys  
mouth, an other thing in his harte; and as tym serueth, affected nowe after this  
sorte nowe after that sorte. It behouereth a man not to turne hys mynde as for-  
tune bloweth to and fro, as the commone sorte of men doþ. But rather let  
the christian of soþ degree, a he that is pressed with sondry lumpes of sorowes,  
Stretch vp his harte, a reioice in this behalfe, þe being despised of þe wold he is not  
despised

despised with God, who beryng nothyng offendeth at the bannes of state or fortune, hath made him worthy of the felawship of sayntes, wherewithal he hath put him out of the inheritaunce of the kingdome of heauen. On the other parte let the riche man reioyce to hym selfe in thyng behalfe, that where as he was muche set by amounge molinges for the falle goodes of thyng world, nowe for the professing of Christ he is despised and contemned; and wher as pypre made hym bryghe stonake before by reason of his vaine goodes, nowe beryng cast downe with men and trocken under fete, he is rich in true goodes with God. By thyng meane is it shall come to passe, that nether the poore mannes lowe degree shall caste hym downe, nor the riche mannes prosperite make hym insolent, especially st they on ether of they partes consider, that bothe the cuties, wherewith the poore are plesse, and the goodes, wherin the riche set their pleasure, are not of longe continuance, but hastly vanisched away, none otherwyse than the floweres of vcherbes, whiche like as by the calme south welle wynde they shullen forth them selues sodainly at the belo of the spryng tyme, even so by a by the blusteringe of the northwiche and heate of the sunne, they wythe away and dye, in somuch that the flower, that sprang at the sunne rysing and declined cled with his most pleasaunte colour, is scene dyc at the sunne setting. The treees, malmisch as they are fast by vpon depreates, & furnished with fur grounded strength, are longe grene, and some are also euermore grene, and leauie not they; rayze greenesse, neithir soi vnceruable wyndes nor rugged wynter: But the herbe, because it is not fuly fede with the same thinges, and so as the hote sunne is broken out, is deffitute of his ioyce, wherwith it nourished that sayzenes of the floures for the tyme. And so whist it haperte in the stalkes it doeth nether nought ne susteyne his boote, but witherath ageth, dyeth, falleth away, where as a littell before it delited menis eyes with so greate a fauour. Be cause therfore no christyan shoulde glorie in those thinges that are nether of fure grounde nor longe enduring, let hym rather respecte the thinges that are eternall, and that are delectable in the sight of God: for his rather studie to bee a biauncie alwayes grene, than a herbe that with a lyght herte will dy and by dye. Wouldest thou see nowe the flower, that is spronged, how sayre, hole goodly, how pleasaunte al colour, and how swete is he what a gorgiouingnes of grene leauis, what a glistering, what a tuse, what vouches bethel it? And smone at a blaste of the southe winder, and with the heate of the sunne, what fadung, what aging, what dieng bethel it? The flower is leue to spryng, to comyn somwhat, to be at the best, to age and to dye all in one daye. And like unto it is riche mens felicitie. Hys that nowe rylleris in purple, syneth in gold, glistereth in precious stones, bethel a great trayne barding on hym, is caried in a charret, and is honoured as if were a certayne God among men; if to fortune blowne backewarde, he shal ethel be typped besydes al his goodes a be banished to goe on begging, or lyke cricing in prison, or be trussed up with a tyburne typper and beate caucis, or if none of these chynges happen vnto hym, yet death shal come unthought vpon, and so daunly dispachel al his galaunt deare. It is the parte of the heathens to measure felicitye by these maner of goods, whiche (ouer that they depend vpon fortunes chaunce, ouer that they as nothing elles doeth, forsake vs when we departe hence) if they bee not set naught by, bring destruction. It is the office of Christians to folowe thos things, whiche eternall goodes are gotten, vpon which neither fortune, neither age, neither death hath any interest.

## The paraphrase of Erasmus vpon the Epistle

Toz no manne is blessed because he is riche, but he shall be surely blessed if for the profession of the Gospelles sake, he haue ben spoyled of those thynges that he had in possession, þt he haue defyed the pleasures of thys wþr, whiche he had abundance of, and suffer tormentes and employmemens for Chrysies sake, if he endure for hys sake in all sorowes even vnto death with an vnlyking hart, interpreting on thys wþr, that the more he is p̄fessed with the sorowes of thys wþr, so muche the more he is loued of God, whiche excludeth the pacience of his obedient seruante to hys owne glaþe, that he maye boþe bee an example vnto other to be for thys wþr, and after he hath vtauriously behaved hymselfe in the conflicte, and hatþ shewed a lesson of true vertue and of fayth, he maye weare the Palme and crowne, not of oþer bowes and of lauerell, for they doe rather asþ after suche sorte as they receyue, which hure after reward and praysie of memþ but the exhortation of immortall life, whiche is promyssed not of a man that came deere, but of God him selfe. But he hath promyssed it, nor to them that haue muckred by the greatest substance of riches, nor to them that haue excelled other in bodily strengþ, nor to them that haue shedde moste blouð, but to them that for hys sake haue defied the goodnes of thys wþr, and haue vtauriously suffered the displeasures of this wþr.

**Ex te te.** Let no man saye when he is temþped, that he is temþped of God, for as God cannot be temþped to curþ, so neþer can he hym selfe temþped any man. But every man is temþped, when he is drawen away, & encycled upþ his own concupiscentia. Even when last partie tyme clained, the kyngeth forþ hymselfe, & hym selfe tynged, bynged & bryght death. Do not abyde my deare brother Queþ good spise, and eþer þaviscre spise, to Item above, and comyngh downe from þe taynes as ingulus, whiche whome is no warþableness, nerþer so þe chaynged whis darknes, & llys a swin will begyn to be with the wade of truchþ, that we shoulde be the ryghte truthe of yþs creaturis. Wherefore (deare breþer þu) let every man be knyght to heire, knowe to speake, knave to weþþ. For the wade of man mayþ not that whiche is appertaining betwix God, Wherefore, laye spise alþyngnes a superscriptio of malcontentia, and recreues wþre wukers, the wade that is grased in þou, whiche is apte to lame pouer capleg.

Whethir a man loue God purþip, the pleasures of this wþr haþe þe, but muche more doþ the hurly burly of afflictions. And it is in þis, that being furnyshed with the helping ayde of God, we maye neither become rendre myþlings through þayne p̄fessures ne moued with terrible tumulturings. But if a manne be moued with the vices of the wþr from the right stace of memþ, or if a man be led by þe sorowes of afflictions out of true godlines, he hath nothing to late vnto Goddes charge. He þe gettenþ the viceþre, gettenþ the victory by the helpe of God; and he that is overcomme, is overcome through hys own faulter. For God doþ not geue memþ occaþon to synne, but the thyng that he giveth according to his own goodnes for the nowþyfment and encreas of godlines, our sinnes being corrupte, and as it were crallid with affliccions, turnynþ to þe occaþon of theyþ, owne destruction. For God doþþ somþtymeþ to bee afflicced with adversities, that he may both make our godlines moþe notably seþe, & encrease our rewarde. And if the maþer turne to the contrarie parte, it is our faulter & not his. For like as he being by nature good, can not bee prouoked to any culle, even so both he entice no man vnto curþ. The thing is of þis, that turneth the goodnes of God vnto oure curþ. He generþ pleynþ of meatis, he geueþ the liquour of wyne, that beþing moderately refresched, we shoulde geue prayses to the maker. And Whilþ þe that is dronken with wþre call God vnto the lawe & noþ in no wþre:

**Of Sancte James.** **Cap.L** **Tol. xviii.**

let him accuse his owne vnytie, whose victous greedynes entiseth and draweth him to diuinitie. That is a certayne readyness unto vice grafted in oure hertes of our lytle parents vice, and that is as it were a seide of synne. And if it bee receaved in to the herte and receave no nourishment, than the mynde bathes as it were all ready concerued synke. And onles the victous desire be driven out of mynde, the sprynging fynell of it groweth and waxeth strong by littell and littell, till deadlie synne be committed. **A. biche,** whan it is in his nombyes consummatelie done, beginneth to bring sothe fruite it self agayne. And the fruite that it bringeth forthe is the naughtiest leure of all, even deathes everlasting: And this is the most heauy leure of that pleasure that is delectable in our warden appearance, and promising swete geare. I wote not what, while it hydeth under the barte or pleasure, the very angling holt of death. Like therfore as thys lomes woldeth bath nothing pure and perfitte in every parte, but the good thinges are corrupt with the baude, and the thinges that are of gladnes are entchaungably myngled with sadness, corruption infecteth the ayce, disease and age decayeth the strength of bodye, darkenes hyndreth the fauour of lightenes so in our myndes, as longe as they are encangled with these bodies, there is scarcely any chyng in ali partes blessed and pure, but it is corrupt with some spotte of humaine desires or with the darkenes of erroure and ignorance. But what so euere naughtynes is in vs, we ought to impute it unto oure selues and not to God. For if we were of pure affections, if we put oure trude with oure whole herte in God, if we breasted with all oure inwardre powerte unto the thinges that are everlasting and beauenly, what so euere shoulde bee layed agaynde vs in this life, whether it were mercy or soyle, it woulde turne to the mercie of Godlynes. Therfore deare bretheren, do not you as the remouane son of foolish men doeth, who to thintent they may excuse theri synnes, pleade with the malice of nature at law, as though he wers the autor of synne. Faileth not this erroure from you, whiche haue learned the Gospells philosophie. Like as God of his owne nature is purer and mooste chechly good, even so doeth there nothing procede from him but that whiche is good. **If any naughtynes therfore be in vs,** let vs not ascribe it unto God but unto oure same selues: and if any good chyng, of any true light, of any unbespied wyse dom be in vs, let vs ascribe it wholly unto God the autor. **If this grosse woldeth haue any lylght,** it hath it of the bellouny bodies, and espeiallyl of the forme. **What true knowlage** so euere is in vs, **what pure and sincere affection** so euere be in vs, it ariseth not of vs (for we are nothynge elles but synnes and ignorant persones,) but it procedeth from aboue: **what so euere is truly good, & comyneth from the autor of all goodness:** **what so euere labfull and peccite thing there be,** and such thing as maketh you acceptable unto God, it cometh from the fountayne of all perfection: **what so euere is truly light, the farber and pance of all true light sendeth it unto vs fro him self.** These thinges be bestoweth not vpoure deserte, but he giveth them unto vs freely, as he is liberal of nature. They are gistes rather than rewardes, it is a liberal larges rather than a hire. It is not right therefore that we chalenge any thing thereof unto vs, but for our naughtynes let vs call upon the mercie of God: for goodnes because it is not ours. let vs greef thanks unto his liberalite. Like as he of his owne nature is the belte, even so he can not gree but the thynges that are beforelike as he is.

## The paraphrase of Erasmus upon the Epistle

unchangable, and alwayes like hymselfe, so there is nothing with him, that is obscure with any course of darkness. This our daie is taken awaye of the night following, and caste about with cloudes going betwene, humayne welsome is darkened with errors of opinions, mans bryghtnesse is infected with naughte desires. With hem theris no marrake of culpes, no courses of darkness. It behoueth vs therfore also to conforme our selues to the uttermost of our powers according to his simplicitie, that comynge our selues unto godly dudges, and being apte more and more to receyue his godes, we maye be as it were transfigured in to hem. For it is conueniente, that childe resemble the nature of their parent. As e haue unblushyng resembled Adam the pyncer of this grossie and corrupt world. He being obscured with the darkness of synnes hath begotten vs that are entangled wth darkness. In that we loke heauenly thynge, in that we are greedy of earthly thynge, we resemble the disposition of hym. In that we are blinde, in that we doe at al avertures as þ blinde n an assai tab his flase, and in that we fall, it is of our earthly parent. But the father of heauen haþe moþ happily begotten vs agayne, that being as it were unclad he we agayne we myght conform our selues lyke unto our newe borth in Innocencie of hit, and knedlage of eueraſting truthe. That earthly father being seduced with the false deceitfull promises of the serpent, digate vs unto darkness. And this heavenly father begate vs agayne, not of the corrupt labe of our earthly father, but of the most pure fede of the eternall and muche speakeing word. He letþe word was a speng worde, and calle downe manne from the state of Innocencie. But the word of the Gospelles doctrine is true, wherby we are chosen into the inheritance of Immortalite, and called in to the felawshippe of Iesu Christe the sonne of God. He was the true light prodding of the moste high light, whose doctrine haþe made bright mine myndes, and set them free from the doctrine of this world. And the heavenly word is of liche chiche, that it doth not onlye chaunge vs, but transfigurmeth vs as it were brierly in to other men, abhoying now the thynges that we loued muche before, and loue that we before abhoyed. And this is the honoure that the heavenly father woulde haþe wþ him not prouoked by our incitement, but of his own free goodnes. Wherþeþ he so determined from everlasting, that he woulde, by such meanes as haþe not ben heard before, make a newe creature in the earth, and woulde that we shoulde bee as it were the syxt feates of this newe estate, in that we are called amongst the syxte unto the doctrine of the Gospell. Forasmuche then as God haþe indued vs with syys honour freely, it remayneth, that we conforme our selues lyke unto his bounteous goodnes to the uttermost of our power agayne: we are freely admitted unto this felicity, but we might fall from it agayne for all that through our owne fault, onles we studie to keþe through godly foreastes, that which is truly good. It were of non effecte for vs to be chosen through baptisme, and professeing of the Gospelles doctrine into the felawship of the sonne of God, excepte we frame our selues through chast and cleane maners like unto our profession. That like as exceeding lighte haþe given vs light by the sonne of God, so muste all our life beare witness, that we belouge to the felawship of light. As e once caste of the olde maner with hys errors, with his affecies, with hys vices, wþo it is reason that we ensue the cleane contrary thynges. Heretofore you had rather seyn maluers than disciples, for so ambition perswaded you, that the commune people

people woulde reten hem the better levesed, that was moste ful of bablyng: you had rather haue been angrye with hym that counseled you aight, than to ac-  
knowleage your faulte: you had rather haue folowed wicked outragions luste,  
than tolue those changes that dyng saluacion: Now my deare brethen, who so  
well be compuced a new man, let him be bold to speake, swifte to heare, and ready  
to leache of thy manne. Howbeit he no manne taughly nor ouer hauply take up-  
on hym to be a teacher. And like as he is not wrothe of peril to fall, that is hastynge  
to speake, even so is that mannes inclined to doe vniurie, whiche is lightly mo-  
ued in hys mynde. For it is requisite that godly manne bee farre of, not only  
from all euengement, but also from all euill speaking. For he shalbe the more  
salc from chyding, that maketh no sunfesse: and he shal do no man wrong, that  
whan he is prouoked is not angrye. Among men peccadure be shalbe leme a  
tulfe man, that requireth ore culle wrothe with an other, one euell dede to another,  
but yet he shalbe a greare deale wrothe from the iollite of God, who by hys  
sonne harche taught vs to speake well of them that backbete vs, to wilche well  
to them that wilche culle to be, is doe good for them that doe culle unto vs. These  
stinges he dooth not chide his tongue cumme at large, whiche is a knar-  
ring membre and a oppprese, nor he that harche wylche scetly. These maners of  
lulus, like as they overthowen and stroke the fede of Goddes wrothe, that  
whan it commeth by it bring forthe no frere in you, even so doother frere that  
it canne not bee sownen in to the feldes of the mynde. It taketh no rote in a dry-  
ery place, ne in inactice, neither in the lande that flecteth always, but it requireth  
a putt, a trymme and a substantiall grounde. Therfore if ye will, that the fede  
of the wrothe of the Gospell, that is once cast, byng frace in you frace (I say) noe  
for a seadon, or a commune frace wherwith the bobbes may be refred, but the  
eternall saluacion of your soules: make cleane the feldes of your hart, not only  
from the tumulte of euill speaking and of wylche, but also from al geop lustes,  
wherewith mans mynde is defiled; from the thoynes of couertouines from the  
graunt of ralenes. Item the Spine of outragious lust from the bones of pride  
and wilfulness. For in dede the mynde that is burthened with thys geare, is not  
able so to receave the wrothe of the Gospell, whiche knocketh in dayne at the tym-  
pane of the eaces, onles it lighte depe in to the inwardre partes of the hart. And  
if it once litle en to your myndes, it shall not bee baten, but shote forthe and  
shewe it selfe with godly wrothes.

If And se that ye be boars of the wrothe and not heareye only, deceaving your selues. For if any man heare the wrothe, and declareth not the same by hys wrothes, he is  
like unto a man wherbring by a shoddy face in a glasse. For allone as he hard loked on his  
selfe, he gerte his wrothe, and forgeseth immediatly wherby he fallbyen was. But who is  
loked in the parlays lawe of iusteit, and continueth therin ( for he myt a forgerfull  
boar, but a boar of the wrothe ) the same shalbe happy in hys deede. If any man amoung  
you comis to be deuout and to stayneth not hys tonge, but doffeth his owne deede, this  
maners attencion is in dayne. Once deuoted and undevoted before God the fader, is folsome  
to visithe the faterless and waresses in theys adverlays, and to kepe hym ffor the unposs-  
ted of the wrothe.

The Jewes haue their late by hartes without boke and yet ther cryssesse it not  
in their life. The philosophers do learme perfittely the lessounes howe to loue wel.  
A think that to bee enough, farrre deceaving them selfes: where as the felicitie  
of manne is not in the speaking but in the lyng. But vnde you it ought not  
to be enough, that being newely inlured, you haue heard the Gospelles doc-

## The paraphrase of Erasmus upon the Epistle

frind: that being baptised you are admitted unto the harder hidden misteries of the Gospelles doctrine: that you have learned ducit and ouer all the whole philosophie of Christe and all his life: ne that you have received the promise of Immortall life. That whiche Christe taught, must be exprest in our waide maners: That whiche he did, must be followed of us in the exercis of our pouable powers. It behoveth us to bee like the desires of this worlde, and be buried with hym, to rise agayne with hym unto Innocencye, to bee rased with hym in to beatnes: and finally we ought so to lyve upon earthe, as we appere not unwarlike the rewardes of heauen.

Swill you heare, howe that he rebelth no feare at all, whiche beareth the mynde of the Gospell, but lightly and unconscienciate? He is moche like unto a man that beholdest hym face to a glasse. He beholdest, but he dooth nothinge but beholdest only. For he can not chaunge his naturall face, neither goeth he any other maner away from the glasse than he came to it. Per mischance as he were only for this purpose, to see what fauour his face was of, he thinketh not of the amending of the lautes of his fauour, but as soone as he goeth away from the glasse, he remembreth nothinge whiche a ony he falleth hym selfe to be. But the glasse of the Gospelles doctrine sheweth not the blempishes and outreakinges of the body, but it lappeth all the diseases of the soule before thynges, neither doeth it only shewe them, but also healeth them. Moles lame did rather bitte the soies of the soule than healed them. For the lawe, as concerning the iuste, was imperfecte, and feared menne from evill by feare, rather than caused menne willingly to folowe the thynges that were good. But the lawe of the Gospell, obeyneth more of the wyllyng, and those that bee at libertie through loue, than the lawe of Moles gaue perfoure. And the lawe of the Gospell maketh perfite that it begynneth, where the other byngath nothynge to perfectyon. So holde we therfore well diligently beholde bothe his mynde and his life at this glasse (and that shoulde he doe continually) neuer moving his eies from the example and doctrine of Christe, that is to say whosocver heareth the holy word, not after suche lighte sorte, that turning him selfe backe by and by to the cates of this worlde, he feme to forget that he herde, but frameth all his life after the rule of it, expressing by godly workes, that whiche he stuked fast in the mynde of the soule, he shall surely be blessed: not because he heard the wylde, but because he did after it in his affections and maners. Thou hearest Christe sape, that the commente of hell fyre abydet for him, that lapeth unto his brother: thou fool. And yet forgetting by and by what thou heardest, thou arte ready for a lyghte cheching wylde to fight with him. Thou hearest, that those riches are to be set saught by, whiche are in daunger of moches and thures, and that riche riches ought to be layed by in stowes in heauen: but as soone as thy backe is turned fro the preacher, thou tynest on with al thy loo-casting studiis, to myke up ryches, (thou carest not how) by hoke or by croke, as though thou believedst, that godlynes shoulde not be rewarded after this life. And if any among you thinke hem selfe wonderous beuout, if he kepe his handes from stalyng, and from fighting and other byres, and yet for all that refrayne not his tongue from backbyting, mysterpoxes, from scoldinges, from filthe talkinges, neither his harte from uncleane thinkinges: his devotion is unprofitable & vastefull. Perchance he is not punished by manys lawes, that only talke of whoredome though he doe it not, yet he is become an whypemonger before God, that in his

minde hath comittid wherbor. He sufferth no punishment of men, that couereth an other manys good, if he may escape unpunished: but he is giltie of thefe before God, & hath conueyed thefe in his minde. We are esteemed after h manifol dedes before menne, for they see not the mynde. But God loketh upon the inwarde affections of the mynde, and escheweth vs after them. A corrupt mynde is bled for the moste parte to buch out in to the tongue. Among Christen people a rauing woord is a kende of manslaughter, but this is playne, that true godlynes can in no wise agree with rachelens of tongue. Neither yet is it suffi- ciencie unto Christian religion, to haue absteyned from brenning: it behoveth also to abouyd in good woxes. For in dede vnde scraventes absteyn from doing euill, pia, for feare of punishment, but thole that are right chilosen, it behoveth to haue loue, whiche is no idle loyting matere, but celiually wo- king, and putteth forthe it selfe freely without compulsion to doe every good woxe. But some woulde say, what deves than are thole that make vs ryght religioun in dede? Those that knell of the Jamess secte set furthe the prayse of religion, in pallies and lynde robes, in choise of meates, in washinges, in longe prayers, and other ceremonys, which are sometymeis not altogether to be con- cerned, if by them as by signes we be iwarned of those thinges, whiche are the proprieitie owne matieres of godlynes: but that are pernicious ware, if a man chunke that he is made religioun by mane of the whiche as of them selues without exp- position, they make a man rather an hypocrite. Howbeit the offeringe of the se- meseth a religioun devoute marke among men, that wickedly repale godlynes in vniuste thinges: whiche perchance are lignes of godlynes, but not the cause of godlynes, seeing that of them selues they are neither good nor euill, onles they seeme to be such, either through custome or in the opinion of men, where as true godlynes is in the inwarde myndes, and expiseth vs selfe by fasse moche certainte signes than by ceremonys. Will you therefore brate, what is true religion with God the father, whiche elemeth you not after the iudgement of mannes Doubtless, this is the pure and vndeuyded religion: that like as we haue by experiance proved forthe the mercie and libertall goodness of God to- wardes vs, then so might we agayne bee forthe mercifull and stendely fructfull towardes our neighbour, and that not upon any hope of mutuall good-wens to be required to vs agayne, but of a mere and a pure upright loue, looking for the rewardes of our wel doing at the handes of none other but of God, whiche is contente to haue it reckoned to be done to him selfe, what so euer we bestowe for his sake vpon our byseler.

He is a godly and a pree man among the Jewes, that toucheth noe carnion, that is washynge with quylche rennyng wafer: but with God he is godly and pure, that succourseth the fatherles children and lyboldes in theyr trouble, that reliefeth hys oppresse brother, and helpeth the nedye with money. Among the Jewes he is uncleane, that eateth swynnes flesh: But with God he is binclene, whose mynde is infected and defiled with the grevye lustes of hys wooldre. But a manne will say, what be those lustes? In the iudgement of the world, he is counted vile that is poore: And he the moche honestie set by, that hathe moche possession of riches, and for that cause theyr speciall carke and care is to get to themselves the moche substance of money. He is reckoned a loute and a beinebarteo rascall, that maketh no curcell whan wrong is done unto him. He is counted a fool, that dooth a good turne for a baude. He is ellenued a Joly- tuler,

## The paraphrase of Erasmus upon the Epistle

tuffer that you have left to receive your treat and he is counted a flancher that  
is owned, we take him taken to a gaol to one that we have in aduertise,  
and to hell, an ridiculous name of last estimation. He is counted happy  
that he has his master to so libera his wylde and the owne purpose that  
he want, at chancery and bounchours place, it is a felaw, his patente and  
governour are the chynges that he doeth make a chayre leake backyd and  
baceane and he that abforneth frome him to other place, where he doeth  
is shewdred is not in the yore of god the father, what he doeth shewdred  
frome earth p[er] h[ab]it, he who cometh to his place, he doeth and it cometh th[er]e  
that God's p[ro]vidence doeth comayn. Unto the kyng that he cometh and he which  
taughte he to receyve the god, he is all of the comayn that he doeth in  
h[ab]it and in all, and will say to bee to greate respecte to none other p[er]son to  
say bring me at h[ab]it, and he that will say to the bonynges is god the  
kyng. And ebor he hathe late the off er of these godlynesse, he beth comayn  
and he persyng rebours as they be, v[e]r[il]y to color both dead by  
the next day after he beth. It is a helme ype of i[n] 16 a pouer to be  
v[e]r[il]y to color, "dead twylt bpo h[ab]it, v[e]r[il]y to color or to helme ype of i[n] 16 a  
pouer that it is feste b[ea]t to belike it upon h[ab]it, v[e]r[il]y to color or to helme ype of i[n] 16 a  
pouer to fete h[ab]it to fete h[ab]it be bome, it is a helme ype of i[n] 16 a  
pouer to fete h[ab]it that beth to almyt, v[e]r[il]y to color h[ab]it, v[e]r[il]y to color h[ab]it  
b[ea]t to almyt, v[e]r[il]y to color h[ab]it, v[e]r[il]y to color h[ab]it.

The All Chapter.

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After the election results before the Board of Education were reported by the Superintendent upon the adoption of the new school system, the Board of Education, at its regular meeting on January 15, 1913, voted to accept the new system, and to make the changes in the school system as follows:

**I**n the fourth year of Nebuchadnezzar king of Babylon, Nebuchadnezzar sent his army against Judah, and took Jerusalem, and carried away all the men of strength of Judah, and all their wealth, and all their vessels, and cast them into the river Euphrates; so that the land of Judah became desolate, as it is to this day.



## The paraphrase of Erasmus upon the Epistles

Mr. FERGUSON: I hope you will let me have a few moments. There were points, I think, which I did not fully understand. I am sorry to say, I do not know what you mean by "the right to self-government." I do not know what you mean by "the right to self-government" in the case of the Indian tribes.

## Of Samite Jades.

Cap. II.

Sol.rrrf

With the writing and so of therz obme accordre the charge that makes lawes  
contrarie to the working to see perteine, to thare of peynes. Accordinge to  
the lawes therz contrarie a police lawe to omiche as you d. be see made  
by reward if you accoupe hit that w. i. t. s per record before you a id cap-  
taine w. you shall attie w. hit giveth you a id bounys to hit you ong  
all item bounys of whome a l. the whole mwe depredity. You atte the par-  
son of the transgredyng of your to mett lyte. & the gitt of it cheare the pere  
to item queit, ou se w. the you all not our record to be to god but it is  
gracious of hit to myselfe clarifie. The chace is grans out upon angas to  
be given without rous bounydes. so muche the more it kept. the other bat  
pere which w. he shal be repente. the other oftes of to excesse to d. e. the  
mire of god or per the thonente as a me deme and minste. I d. habs  
the conterfete. & it what conterfete ha. he alre mire of god the  
mire but he being a frusun betweene herz le viceroy, & god a  
felawey legumant his what shoulde that he d. h. to obey w. hit w. he  
bounys out w. when I bout it tho. I will obtemper to do. not now quide in  
me. But then I w. the selfe castfull towardis thy good bounys. whether  
th. be a trespasser, or be knyght. the god in debet it is better to bounys to the  
parte to leant w. to w. than w. to a gengement for mire. And the a mire  
a together of the mire of god that we shal rather tha. not his mire. us,  
we equal to minste that we shal rather tha. god mire. I can leccept  
despite the bather. and by his mire. it in leation. so that we be spesed re-

Up to microtowards our neighbour than him (Capitulo 50, line 1)

After this, the Womble became gentle, and stayed in good

пес съди южн. Правит. Пленомъжътъ въвърхъ възникъ.

Using it tells about a different subject makes it less up-to-date.

believe that those which have at the end

#### Effect of Treatment (Chemical) on the Sacco

Are situated on the branches of rivers.

**There is more or less but the last**

lect Daily and Walt Disney

Φορτίου της Ελλάς στην επανάσταση

Deutung bis  
Ende

—Faults,

11. *... 15 p:ct:ct:ly b:ut*

卷之三

1017

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What happened if the defendant thought a man's family had held a false offer or he believed that the offer was good? What would he do? He would probably accept it. That is what happened in this trial. The defense attorney told the court that he had no objection to the offer, but that he wanted to know if the defense could have time to consider it. The court said that he could have two days to consider it. The defense attorney accepted the offer of \$10,000. The court then asked the defense attorney if he wanted to make any statement. The defense attorney responded that he did not want to say anything. The court then asked the defense attorney if he wanted to make any statement. The defense attorney responded that he did not want to say anything.

For to be thought that the only profession of faith is thought of it falls  
to another function of being of faith the inward dispositions which is a very  
thing in itself but if it is not this it is called a talk which is not cross bordering  
but bordering on profane. And if they went into baptism, was it the profession  
of faith? I pray you now a man of character to witness that the keeping  
of character means to have in his heart & that he which is believed to do  
more can appear by conference of example. If a man is desirous to be  
baptized or a brother or a sister that wears no clothing or barefooted and  
lives without money peace get you ready and get your baptismal suit made  
and let us go to see you. you will none of those things that the people bring  
with them is not this manner of fare speaking before others to the poor named  
to say. Come out of darkness, come out of darkness and unto light a man that  
is carried out thereon. But if you will not do so because of his cloth which is  
baptist or baptismal garment let me tell you over that they will not easily  
know the brother or the sister and brotherhood no longer in their baptismal  
state but when God has given it to them to bear he carries the baptismal cloth  
over more than a dozen steps of a matrice in his hands because of his arms. The  
things that the brother is born of the poor the same is carried upon his head so that  
it should be taken away. The brother of baptism is but a dead man it is not  
profitable. Another chapter will be the day when a good brother of ours is professedly  
baptized with thy mouth than say a brother do unto the poor of thy heart what  
he ought to be helped but worse & by this number are needed who are named  
brother to them yet you shall get yours helpfull of meat. When he has  
not yet gotten his meat given them & him to be fed by to the brother that  
has a chapter of a brotherhood because as when he finds a brother he is of  
fear to lose it & then as he hath an irreprovable character and a brother from  
the upper part of his mouth to have been a barren teacher that he neither had in  
weight of his speech pernicious tongue nor other fault out. Then always about  
to offend by thonges that by nature are mortally joined together and  
both members can be separated from the other and later. & by this I mean  
that when he is to be separated by his own disposition. & if a brother  
leaves the church he must have good bread. And earnest self passion  
of the brother of baptism. That he be a brother to the and if thou have this sort of  
sorrows. It is required that thou decline it with the bread. & if thou have a  
brother further thou art bound to be better for it. & to crackell of the bread and  
perchance are not well able to get the ston of immaturity unless the person  
of charite which is the only proper companion of faith. the saying is also  
true. & he thing that betwixt two brothers are in either the one or the other  
of either of charite to be in the which if they break forth in either friend other betwixt  
that the less poor is greater by whole loom they are now less.

## Of Sainte James. Cap.II. Sol.III.

Therefore this is the whole promise of good works if they be not done upon  
honesty & not for that the commandments do not fraine in the doing of  
them & yet here but of straightsome honeste which hath peradvised that  
that is alreade done. What a curse is given for this is. I. If you do  
but a little the rebuke is to be bared & set at none other alreade done.  
C. up to it. It sheweth that thou art peradvised that there is done  
but a little as the it out of the part heis but with the bee in the nestle. So doo  
you doo it. For miche be a ferbaire miche than shold be. I doo it of  
no good ava & all the other is gled & what there is but one good daye  
be or than less for self. That ferbaire upon the other shold be no good  
ferbaire. That is a gled & that is unto dñe. And it bee the good because  
that thou be the rebuked hem and that you loue them. & because it have  
the oþer be rebuked that he is the auþor of straightsome belouing & peradise  
the oþer. Therefore that thou be rebuked appears to be more of the promi-  
se than he promisid meynre red but unto them that in they be not  
done by the commandes that bee gheset. Which is plain. But this  
but to the ferbaire he peradised of the other. Gospell. You not  
peradise the oþer to doo but you ferbaire report him to doo it. It is difficult  
to saye whether he ferbaire him to doo his commandes with deadnes  
but that gheset. Then yea he that Jesu is the son of god and  
by his commandes that he ferbaire and quiche. But so alreade as the be-  
louing is a wile to rebuked they are alreade of punishment alredy band  
and impencion of rebuked wherether ferbaire be rebuked ther are  
not lesse ther to rebuked miche che attouchit especially rebuked. Ther and  
if thou be to bery a lote that thou peradised in thine oþer commandes banding  
hove vane to the doo to. I. that be under the ferbaire more familiare and a  
more remembraunce to rebuked that he ferbaire. Whiche was well said  
for it is verye synne to rebuked. Abrahem of alson alredy band  
but that he also be rebuked miche ferbaire the oþer and peradise  
peradise of rebuked with Q. 16. of rebuked the rebuked. All of the oþer  
ferbaire was accorded betwix hem but in them ferbaire was not be ferbaire  
but ferbaire the oþer ferbaire with his miche that he ferbaire in 2. oþer  
peradise but also he ferbaire no miche acorded on the oþer. I. was upon  
ferbaire & God he was. There is commandement wherewithal it is berye alredy  
but there can be no peradise which resulteth upon to ferbaire any other but be  
ferbaire to him the oþer alredy. And when he knewe then the dead  
as he was to ferbaire peradise. II. hee not to do that he was commandord. And  
that of his b. beste rebuked. Of the commandement of righteouesnes yea but of those  
decreit that peradised of such f. that bee alredy ferbaire. I. wold saye whereto  
to the ferbaire banne that are w. but the fact of the go þe all banne it that  
that other peradise he would not have done lettig he were ready & chayred to  
the. The dñe of his entiritie. That when he heard to rebuke the meadowes  
of the because he was before in his extreme olorage and because that vely  
peradise was promisid in his name. He was pronounced rigourous when he

## The paraphrase of Erasmus upon the Epistle

Cache bid the sacrifices - the but of God that bridle the cube shancks & stile  
the tongue & the mouth & the nose & the eye. It occurred meteally. & was  
lost with the charity of God or part of her other. & as he was entangled by in her to  
forsake often by his house & so he be doublet not loose by the cube. And the  
mortal & Goddess power by and by, he agayne had the mortal doublet upon.  
As of late the small lusterfull of the mortal doublet he held incantation  
to that Zorabas the Accordeant spirit was master & dead now, the same spirit  
should rebuke him no doubtly. Whiche Basith not to excepte him self  
quicke whiche shoud be touch to languish. & now to the great time of it  
haule by maner to Chaldeas faire that is called in Iudea & Jerusaleme. When  
the Rabbet swerd pax ill it shoud be to hem the bane bray. & otherwise this is  
notable & dounce of cas. but unquietly appertain to his pax. & for the  
temptare capo. & alian bray. & of this was takenis unto him of  
the raycouing and was vanc the lende of God and Abraham. & was  
told the truthe of Iacob and the common vision of eightcouing. It is the grub  
groure & Cucces remenant & remaneable by his vision. But the Raycouing  
braythat All & Cucces remenant & remane grubgryb to yest a rote to his pax  
about that Iacob to say. and theng sayes to yis meate to the Raycouing  
and burke to the Raycouing he thought to be doublet to take burke pax of it. &  
by the art that q. with a mister of his subtilites to haue it by, he wroote  
it to the Raycouing. Action of eightcouing charched and rebous of the  
doublet burke to take as he said. There is the by this. Geode. That he shold  
be rayl to open date & on sharp shold be the labe of perle chaser. Then he  
shold remenant to be rayl that is to muche sayd. case he to God that &  
woman that an hysot. That a fleschinger hande componed to, by rayl of  
perle and deloured to be nombrable in the regne of doublet pax. & then  
greate of ruyens and in the regne of the molti rayble paxd jades. And  
Mabuk was a greate. He was marshall of a band of war. And yate  
bet rayling wch he bete beneffit greate of ouerpriyng and sette of nobis to be  
Qa karbe a mortifer comyngeon of eightcouing. not of rayl the only. & car  
He was perweald that no mannes good dedes should be alle. & to breake the  
swatcer names that is refelmed upon grubgryb of at least in the regne  
of God but of that that he not regarding the barment of his shp out to  
say the labe of the pax. in say the wnt but the midangers wben the Qa or of  
the Tribes had lente to lye by death on other wnt. & other should perle. Right  
mank haue come in no man fayson burke other contry to lies of death. As  
it was in his hande to have beene bittred the lyes. But he had rather that  
the well of Zoro then be own quene rather be acculter. He has that he a quene  
her reported a moste pleynous lente of tyme than of reigne.

thattree tenozerib it is berrie no lafche at all but only a barren name of lafche.  
So i like the body being deftirer of eoc ou his dead and b, with his such  
to lafche - it wone mor hing, batch is dead and biafcius.

Chalk Chapter

My birth in hospital was a good thing. Now that we're in our new home I'm learning more about myself. I'm learning how to take care of myself. I'm learning how to take care of my family. I'm learning how to take care of my pets. I'm learning how to take care of my garden. I'm learning how to take care of my house. I'm learning how to take care of my car. I'm learning how to take care of my health. I'm learning how to take care of my money. I'm learning how to take care of my time. I'm learning how to take care of my relationships. I'm learning how to take care of my spirituality. I'm learning how to take care of my environment. I'm learning how to take care of my community. I'm learning how to take care of my world.

THE GEE W.

From the bandit he is farther off than his father, but still the son of a  
bandit is a bandit. It is important to note that it is not the nature  
of the person that determines his or her behavior. It is the behavior that  
determines the person. In the most basic matter, to generalize, for example, to all  
people with the label of "the left boot" does not make sense. All  
left-booters are not alike. The people of Spain and Italy are different from those in  
England.

## The paraphrase of Erasmus upon the Epistle

of importance refers to the profit or to the distribution of money. It presents  
into the members of the church its principles of strength tested in other operations,  
it strengthens the members of the church by the example of sound doctrine.  
It has been said that the church must be built up by the members of the church  
and it is true that they must obey God and with a pure heart  
but it is also true that the lot of God's people is not always a quiet life.  
The church needs to be built up by the members of the church.  
You see what would be done to subserve the happiness of others whenever  
when the members of the church assemble, scattered over the world with a work  
before them of building up all they turned about with a righteous flame  
to subserve the kingdom of God in all the corners of the earth and who  
is equal with the members of the church? And therefore when a congregation of Christians is  
gathered of the whole parts of the world, the members of the church are not  
so many as there are but there are so many  
the body and ful of blessing and encouragement both between them and between  
and strength by means of the mutual love of the church. By the hand of the  
members of the church, people can be brought together by the love of the  
body.

All the members here take example of the like before them to be examples to  
the greater glory of God and to the honor of our Master Jesus Christ.  
The King of Kings of the world, giving of our inheritance unto us at the beginning of  
time, might have been no better given unto a man than unto us, but because he did give us  
the Kingdom, he gathered strength on every part, & so that he left us with  
that we can be helped by no less. And like as the King of Kings of all the  
greatest lands where it is before him occupied, and a prince, both in  
one, if it be to his profit, to take what he is wont much to one of a thousand, and  
best greatest profit, and out of the same, to spred the destruction of many of us. If  
therefore you see that he will be helped to increase more the same by your sake,  
and that he will be helped to have himself made into the master of the world, and to have  
of me and to be wretched and far from me as the base of Ferris. And yet there  
is nothing in this terrible & true & plain truth, as to be told in the other members.  
This is a lesson and a sample of all lands, for like as a dog looks partly to

were the biter of all the whole flame even so what ruff so ever is in this life, it p<sup>t</sup> e<sup>r</sup> ebeth out of me ruff tongue as out of a boxe And the as a ruffe is a maner wch a greate coole or fawell so that he stel and lye of fawell as the fawell coole on f<sup>t</sup> it even o the long it is leuued with the other members of the bodye that if it be not restrained it infecteth and infecteth with his power all the whole bodye & enflameth at the he<sup>t</sup> of the mouth al manner dama<sup>n</sup>e of vices. I will breake the ruff to his ad<sup>t</sup> q<sup>t</sup> Per the violence of this ruffe is not gud to the conuerce naturall wh<sup>t</sup> he harbe graue mortacion by the impaled som<sup>p</sup> g<sup>t</sup> of the teethes and hoppes that the b<sup>r</sup> of the tongue might circum-petitio<sup>n</sup> to be lokked and moderated but if it be on fawell of the he<sup>t</sup> of the mouth of the fawell is fawell infested be lokked spittes & the portion of the mouth through the enflamement of the tongue is broken both maje and mo<sup>r</sup>e and mable ha<sup>m</sup>ed of naught to be stakke nasse it and the portion thereof also is spre other wch his contayntounes is as that michele amazet, anoyt pollente be restrained for no tyme ne by no reason y<sup>h</sup> hat thinge is there in the he<sup>t</sup> to beware, ther may be g<sup>t</sup> he can not make cause by some maner of meanes Chese three he<sup>t</sup> be he<sup>t</sup> to wch no fawell lo comynous no fawell lo nrolo w<sup>t</sup> no tyme chace of thole lo beware but if there be maje g<sup>t</sup>ell be named wch be beholding. Lyons are made tame & tamed and by the same dren<sup>t</sup>, & spittes also are made tame & tamed & hebbeth are made tame & tamed be loyng. All the maje ruffes and grappes are made tame be belphines also are made to be loyng. If to wch was therre nake any mede no crut<sup>t</sup> founde of mape<sup>t</sup> t<sup>t</sup> maner that coulde come an bate a peare tongue whereas therre ha<sup>t</sup> been both m<sup>t</sup> Lyons p<sup>t</sup> named and tained ruffe day & n<sup>t</sup> one of them<sup>t</sup> that ha<sup>t</sup> gird<sup>t</sup> de as maje as are b<sup>t</sup> d<sup>t</sup> earth as maje as act in the se<sup>t</sup> as were as be<sup>t</sup> the se<sup>t</sup> and this m<sup>t</sup> fawell therrib<sup>t</sup> the tongue is a fawell outragiously b<sup>t</sup> or and violent neither w<sup>t</sup> it b<sup>t</sup> b<sup>t</sup> onl<sup>t</sup> but it is b<sup>t</sup> b<sup>t</sup> with deadly p<sup>t</sup>son. Lyons be therre b<sup>t</sup> b<sup>t</sup> with therre coldes and creche but either ha<sup>t</sup> be b<sup>t</sup> mone. Adders are armed with venom but yet they haue no her<sup>t</sup> rafles no bores. The onyl tongue is therre and two maner of wares. Both in bate<sup>t</sup> & i<sup>t</sup> maner wilbenes and brachly benigne in therre flengis stac<sup>t</sup> of whom is less. Wherre the frangis bates none but therre whome therre Ruth with therre el<sup>t</sup> reme<sup>t</sup> and the adders bates none but therre clouing in they, smal p<sup>t</sup>pedevys.

And yet this person ha<sup>t</sup> leffe deat<sup>t</sup> if it were fawell and neffant but one oure ware. But nowe the m<sup>t</sup> fawell is aler<sup>t</sup> to notable oures and fawell of fawell to al maner of he<sup>t</sup> that it make the maje and the maje carrie do<sup>t</sup> harme and beth offentimes the maje bate<sup>t</sup> when it maketh on outward<sup>t</sup> of man<sup>t</sup> godnes. Chese is notheng<sup>t</sup> better nothing<sup>t</sup> of they to q<sup>t</sup> be wth al man<sup>t</sup> godnes. I p<sup>t</sup> amke libel of it doore<sup>t</sup> ha<sup>t</sup> the maje p<sup>t</sup>ter<sup>t</sup>, when it maketh on outward<sup>t</sup> bates which can not agree in one together so be cannot be q<sup>t</sup> doore<sup>t</sup> to al godnes. God is cruch and cruch to peale<sup>t</sup> al the world about. And yet therre beth standing with the same instrument the place & so la<sup>t</sup> in but farther. I tol<sup>t</sup> h<sup>t</sup> the same we<sup>t</sup> he<sup>t</sup> he<sup>t</sup> and warke<sup>t</sup> o<sup>t</sup> one night about wh<sup>t</sup> he was made after the labours of God. With the tongue he<sup>t</sup> singe<sup>t</sup> to<sup>t</sup> the ador<sup>t</sup> of ali godnes. When wch the same we<sup>t</sup> he<sup>t</sup> thought almoste i<sup>t</sup> than ag<sup>t</sup> that th<sup>t</sup> his fawell perteneid not to God that made hem.

God is perfect made usse honn<sup>t</sup> with our p<sup>t</sup>ries ne b<sup>t</sup> b<sup>t</sup> by our exspect<sup>t</sup>

## The paraphrase of Erasmus upon the Epistle

for the foggier & soe but every fogg is like unto hys shone tree and herbes  
 the decouer of the Lawes of hys countre. Dosth it not rather inde to bee  
 to haue a countre that is one than to pouere out of al one inde and  
 through al one countre deache goulens and thakehers streech and hang i  
 halberd and destrucione & betrauning furthe nothing more butt then han &  
 backe to iuste and nothong more blacke han then a good and a faire no tene  
 yre and let us be iuste to i. I think I oude that i an goulene theris incouenient  
 al i. to say. For maner ought ther all deigne meadowe to be i. betwixt out of  
 ther that escheweth in bande the fraudes of i. ther is betwixt betwixt  
 hys bothe a mende quiet from al maneres of greeves hysse & so a conuictioun  
 by deace from all vngaines that be seye not oner traxie hysse thinges  
 that to helpe hem godfress but also to reche them hem al godfress so  
 that godfress that is contentious and vngaigning engadeth nothing eys  
 but hysselfe & drafing out And amoungst the hysse that be hevynly  
 the best i. is deputed with moste diffrenctes in opinions & so that is to be  
 to i. At the grevith place to no dedre. Therer is ther done that the  
 godfress be the best i. when be quere alwaye but that be that godfress the vngain  
 fesse of the prouerbe and he that is outcomen must be the moste loyale. And  
 to be the dedre when the conturbe sere is at defacemē. And if theris any  
 comune of that vngain come after cor. So as ouder the spescher can bese any  
 for goundred fesse ne verbe blam. Dealing now that prouerbe the pion  
 fesse of the Chapel. Whi to eare to rere hys and croode with hys leudebeit,  
 hys mōr conturbe becomit be weyl in by ghe flacly and contentious maner of  
 leudebeit but i. hym selfe be golde and entier hys gylde maner. What be i.  
 carnes maner in hysselfe for i. be i. lastys lymperable like as charme to by  
 p. i. alise that is boore but onle i. lewoode even to i. lewoode which be  
 ent, not to i. lewoode but be goundred of maners. So this is the bery rebet  
 hysself. A maner ouer hysselfe the burheng pioneris pioner from the Chapel. I.  
 The pioneris of humaine pioneris pioner are fuccions. Rightly pioneris and  
 fuccions. Warin pioneris of the Chapel. The mōr pioneris of humaine pioneris  
 pioneris is muchesed by hys. But hys is a burh. And therer pioneris of hys  
 pioneris is not i. rebet i. mōr pioneris of pioneris. As fuced fumfumes of  
 fume but i. fumfume of i. mōr pioneris of pioneris. That goundre place to  
 contentious pioneris and alwaix furthe as the apte to be saugh the herbet tel  
 pioneris than by i. than the hevyn of the herbet. If i. be blamde well  
 done and to that lewerhet. Muly pioneris have a mende cleane hysself  
 Cane a cane are viles to of maner mōres be obtained for the of a vncle cleane  
 hysself. But if hys be a mende bittel bytter smyrning amonge peple  
 hysself i. mōr hysself an hysself corrupt with contentious and hysself hysself  
 goundre to haue the bittes hysself and therby escape. For alwaix earber the edict  
 of i. than in returing your omer glaze and contentious maner to i. i.  
 goundre. Colours blacke which be maner can i. for the pioneris. Onys  
 be i. i. be i. be i. from all humaine affictione. Chescote hysself to rett the  
 lewerhet pioneris in hysself. If hysself be mōr entice with blamde lewe  
 hysself, hancous reching before of enowme grym couching of maner  
 hysself of holup. And pioneris i. hysself to agmē pioneris in hysself  
 pioneris of hysself. That be warne godfress hysself the teaching of that mōr  
 pioneris. Declid they that i. pioneris since those changes was made righte  
 to w

## The paraphrase of Erasmus on the Epistle

unto governors and others in the families of doubtful nations, that that speaks to come into the family of nations that bears it for the world to be  
taught. Now I say all the doctrine of the Epistles belongs, some or other  
part of that book to all the families of men. For so far as is known  
nothing beyond the name of the law and the commandments to be found  
in the other in the book of Job or in the Psalms or in the Prophets or in  
the Gospels or in the Acts or in the Epistles. And notwithstanding  
that the epistles are written to particular persons, yet the commandments  
to be observed remain as we can see from the Epistles of Paul,  
and to cause us by to know but it is a double task which we have.  
First of all that to come into the family of nations, and then to do  
therefore it respects in both of them that all that is in the law of God  
than unto the rest every thing that is about the world, in the second  
interpretation of the words of Paul, but of the interpretation of Ecclesiastes  
which is the third. Those persons that are circumcised from the beginning of  
the world, I mean the people of God, will not, even if they could  
thus make a law unto themselves, let alone that they could bring about a peace  
but what greatest difficulties of process and hardness and in becoming  
knowing the whole law, marks off the whole kind of the nation, whether  
it is one race or two or three which proceed from above of the sons of  
God is fit to make a place for, and to bring order, and what is called  
peace among them with the law of commandments, but it is not so fit  
not notwithstanding but for this it is necessary to establish not a judge, a lawgiver  
unto them to be a barrier between them. If the law of the nation  
but the nation that are born in and created by him, it is better rather to than than  
say unto them bearing themselves a lasting quietness to be an obedient son  
then this kind of good laws in that manner called good laws to avoid all  
getting the ungodly a judgment, causing against them a judgment, by  
giving the brazen the silvery the silver the copper, making for the gold  
it is a confirming the commandments of God. Another method in which God will  
please and may be it more following to say, than to cause, that is to make  
not of counterguard for you before the end of an hundred years, and to make  
to the like. After this together that there is no quietness in the country of  
these both races unto them comes the time of quietness for 140 and 150 years  
to the quietness of the brazen the silver and the copper, following it and leaving it they  
should have a rest.

At the hundred years from the birth of the brazen the silver, that a  
brazen leads a brazen, and the brazen. But the age of commandments is to  
grow to the commandments in this time. Or in a hundred years, the brazen  
will be converted, but in conversion and peace. Both the commandments, the peace,  
growing not the parts of a good teacher, but taught to himself in his own right  
being more stiff than that he led over the border of the brazen. Good  
men are better to turn to Jesus Christ, when once stubborn in the brazen, but no  
hope that they will come to amendment.

**C. E. James.** Cap M.L. Sol mtd.

If you want to work harder and fight longer among your team, the coaches should be held more responsible for their actions. As a coach, you should make sure that your players are not being pushed to the limit. If they are, then it's time to take a break and let them rest. This will help them stay healthy and perform at their best.

卷之三

## The paraphrase of Erasmus upon the Epistle

**Of Sainte James.** Cap. tui. Solerbit.

see great numbers that are required but that be greater mattering that see promote  
the that is habis because to grow they greater changes the same is hab-  
but also to grow increase or strength be that we larger a great expedient changed  
to them that determine habis the same will, though be able to grow increase of  
strength, also them that see weaker. & its let by difficult how much helped also  
the helpes of this would also improve our wwoe hope also hard consider  
item we to subscribe them that accompanys stell in the one to substance  
and by his counteth them that will be nothing to them among but less wholly to  
the goodness of God.

Факультету предстоит решить вопрос о том, каким образом можно было бы учесть в статистике результаты изучения языка в процессе обучения. Важно, чтобы в дальнейшем не было забывания о том, что изучение языка в процессе обучения — это не только изучение языка, но и изучение языка в процессе обучения. Для этого необходимо, чтобы в дальнейшем не было забывания о том, что изучение языка в процессе обучения — это не только изучение языка, но и изучение языка в процессе обучения.

100

## The paraphrase of Erasmus from the Epistle

If you will bear it, let me tell you here in this notice, if you will bear it, I will do my best to make things right.

**St. James. Cap. viii. Solent.**

## The paraphrase of Erasmus upon the Epistle

These things ought lightly to be cared for; that make for the Divers and inc-  
lent life of the body, but all care ought to be let upon their chindes, that make  
for the life that perteth thereto. And perhuse thus lyke bath nowe to rule  
further bold saying it is to biforn to le many chaunes, and to sett them as long  
as it is aboue adred with so many casualties bringg it so to the purp and othere  
that per son embauynge bout somarkes and set pulled vp with thynng upon  
pouche and vicles, as though hev bound never bre. It is right to seeke to ge  
the herte in the stille of goodes by pi, it is goble to bee carefull in the los-  
sing to; benevolly done but all they bragging cheare that you stand in your  
owne concrete felicitie, of goodes being re. Be in trubodes and than goodes  
that melle shoulde be taken from you is not only helidre but also for the pur-  
p and viles they wert mox tolerable to those that were perturbed of their  
desir that there is nothing remeding of man after he is lappet in his deyding  
it self and were most curable in them that gretely blesshes life and loseth  
none o her. As for you the Galys, whi drephre harle caught you that this  
life is to be contynued and that you ought with all industrie by thyng  
to make a profe to that humly life betwixt is not preparid for ethere but with  
goodly bournes. So conclude hirp the more qwestion a manne whiche bath an be  
knouth by the dñe of Ihesus Christ what ou the to be doone set bieng corrupte  
but comf a ffor it self. Followed after those thinges, wher as tholde men folow  
that knowen not Churche.

The 3. Chapter.

THE STATE.

"It is to be noted further that there are two other persons that shall have  
knowledge of your life here is a rapid rising within the last month from your going to the  
United States and he will be slightly older than the one now known to you and therefore I would  
recommend that you do not go to the United States again until after the  
latter has been informed of the fact of your having gone to the United States.  
The third and final person who is to be advised of your departure is your  
brother and son who is now in the United States and he is to be advised of your  
departure as soon as possible so he can be ready when you return home.  
It is to be further noted that you are to remain in the United States for a period  
of one year and a half or two years and during that time you are to remain  
in the United States and not to go back to the United States again.

 O to noble you is the man that occupes the felicity and pleasures of life, & whiche you or oþer to oþer too sterntly hemmen, could haue bin in this world abode with your longing late careare your voluntarynes and madde plautesse. If you haue my wile wepe and heale and thinke upon thys everlastingnes of your selfe, that theyre haue ouer you. Then set it at the end of your . . . C. b. com. that Mal Chorle come at hys be when thys is cheylded to whom you myselfe tolde purroux confidencie being chaylded alwaye, or else be wile oþer and acknowledge that thys purroux confidencie do not now behoue you but for a countenancet reaþe a right truthe and curst a ling forowis com. Whereto be unto you to saye that you haue got enþe boþe and byrake the lond carre nor howere. Your boþes art torren, your clothes are rebare and bish moþes. Your dolde and your deþp is charged with the ist in the meane of Aug. gat a bleeding heþe. And bruffing hal beþe. And ofte a teþe com. which had rather haue iþe lost to make myt to a þurtoþe of a ymþor. And þerpenys of iþe shanþeþ your myȝt haue boþgher and leþer.

notes shall the erthe of the roodly, that you have scraped out of the hech earth,  
quarre out the guttes of your selues, even as it were fire. It shall bee to late  
and in bayre so; you to fratre your selues with repentaunce of your naughtily  
kept money. It shall double your sorow, that you haue naughtily kepe that  
you haue naughtily gotten. In Arde of the mercie of God, whiche you mighte  
with losse of substance haue bought, you haue heaped up so; your selues the  
wyrches and penitance of 4-50.

You were not only not liberall towards your nevy brother, but you haue also  
defrauded the symple body of hys due wages. Beholde the reaper that went  
with trapping downe poure coigne, being defrauded of his wages, cryeth unto  
God, and askeþ vengeaunce, yea and he expecteth, that then þis poore reaþer  
throughe in to the eares of the lordc þe abbot, whiche ought also to be dreameþe  
of you. They were not hable to reuenge them of þem that are beggar chyfþer,  
they were not heards of any maner that was a widge, whiche for the most part  
fauenteth them that are most wealþy, and they them selues before them penaþe,  
but the wicches it selfes stretch out unto the iudeþ God, whiche is neither  
scayed of the wealþy, nor also reckyned the wronge of the poore oppressed to  
belong unto hym. But you for all that are not moued with the sorowfull grefe  
of the honeste and thurþre poore. Other mennes I were hatched by you. Oþer  
mennes hunger and thurst made you late. Other teþt hatched in myn  
heade, they were stauen for colde, they were killed with hunger and thurst. And  
you in the tyme while pastid your lyþt flesched ons at plasours upon sacrifice,  
you lyþed wanonly, a leode purþoules with al kindes of volupuous pleaþures,  
keþing dayly stafles, as gorgeouſe, as other are wont to doe in a solfeþe,  
holþy day, whan meate offing is þeþer. And þat thought you it ynglyþ to haue  
defrauded the poore manne, but you haue condonned and killid the Innocente  
that made no resistance. You thought you shoulde haue done that without  
þe myȝement alwayes, whiche you myȝt doo without þe myȝement of men. It  
is a kynde of manslaughter to defraude the symple of þem þis lournge. And  
yet for all that, they craultie did not suffice your detracþable outragiolines. You  
chayſed after their blode, and whan the faultier people were shamefully  
handed, it was ureate and drunke to your Roibakes. But the roistere beings  
turned certe þerþe, they haue the scutcheon of those pictures that never shall  
decaye: and you beware yourt wylde and certeþe lyng spogged pleasures in  
excelling tormentes.

The patient pacient herte him, unto the comynge of the Lord. Wherelse the patient  
mane wylle be for the p[re]vynce frane of the earth, and vnde lunge paciente theron  
hurill be etrange the early and latte rayne. We ye also pacient theron, and settile pouer  
heates, for the comynge of the Lord by mynd h[im]. Judge me god agaynste another  
theron, leste ye be damnes. Wholde, and fulke blawdes betwix the heate. Take(m)e eyes  
that(e) the prophete for an example of sufferinge abusidrie, and at pacience, which speake  
in the name of the Lord. Wholde, we counte them happye whiche endure, of paure heath  
of the paciente of Job, and have blithnes whiche the Lord maketh. For the heate is very  
pyllifull and metterfull. What shone all thinges up yondren sunnes, but, nether by deene,  
nether by roote, nether any erthe of dy. Let poure bee per, and poure may haue led per fall  
into pyllis. If any alwayes be vexed, let hym praye. If any of you be myry, let hym singe  
psalmes; if any be byflesched amoung you let hym ent to the clostir of the congregacion, &  
let them pray over hym, & anoynt hym with oyle (in the name of the Lord), and let hym praye  
withal for fayre the sickle, & the Lord shall easly hym helpe; and if he haue thondre frane,  
they shalbe bringewen hym.

## The paraphrase of Erasmus upon the Epistle

Therefore brother, cast not downe your hertes, be not sorry for your chancet, have no shynge at the ryche folkes, whiche seme to haue thynge as they woulde haue, despite no crwengement against them, but paciently suffre them unto the comynge of the Judge.

Now is the tyme of sowinge, then shalbe the tyme of reaping. The rebukes of your godlynes do not yet appere, but yet they are in fawte to be delivred in this tyme. Beholde he that is a tyllout of grounde, whose labour laboureth he, to his swete coste, and all in hope that the grounde that in his tyme peleth the chunche that he receyued with a swauchage. And yet the profitte of the groundes is not in every place certayne. If it be not fauorable neither, and seaseable earent in tyme to mochen the grounde that is tilled, and at the latte tyme to kepe the corne when it waxeth bigge, from the heate, the husbande loseth his labour. And where he taketh longe labours here, upon good hope of frute in tyme, is requiredly now that he shalde by godly appereance whiche he hathe so muche: how muche meat is it reason, that you shoulde paciently suffre the displicates of thyrs lyfe for the frute of Immortalitie sake, namelye finge your resuace in fauour, so that you in the meane while make a good fronde. And therfore after the example of the husbande, confirme you and plucke up your smaches strongly upon godly and farr hope, beynge neither vilitous of remengement, neither weary of well doinge. The foxe will come, both to take bengauance upon the wicked, and to bewarde you with immortallynesse for your temporall afflictions. Whether is that daye lenge so, it shall come sooner than it is looked for. Therefore my brother, let no man thynke hym selfe the more unforunate, in that he is tumultoed with many sorowes, neither let any man say hym that I shalbe more unfortunat than I am, but is escheded unto greater rewardes: neither is thy meane therfore the more beloued of God, because he lyveth in more quietnes: but he shalbe had some, whiche godlynes shalbe cast other mennes miseries. Let not therfore that vngodly mourning (the token of malice and infidellite) be amonge you that you be not condemned. To suchke kynde of sorowfull shewynge set the foyt tokens of a vynde that wryth poure knyts despecacyon: set the Qwertenes of the synne comfoure you. Beholde the Judge Dauideth at the booke, the rewards are in a readynes for every one accordinge to the deserpes of his lyfe parr. In the meane tyme garnyue your myndes with the examples of holy fathers: if these thinges shalbe haue happened to none but you, there had ben materre perhaunce for you to maruaile at. The prophetes suffred many grecuous matres, whiche offendid the tyme saynges of God vnto the wicked. And like as the wicked ryche men at that tyme could not abyde the prophetes saynges, even so they canst not abyde the Gospelles bottome noise, because it is contrarye and repugnant agaynste their ryches. Yet no manne bewar: let the prophetes comfunte, no manne thynketh them unhappy, in that they suffred impishnesnes and feres, nor in that they wrotte daynes with sondry synnes of ryghtnes: but we iudge them happy, in that they were fayre for ryghtenes sake. You haue heade tell of the noble exampie of pacience of Job. Soo bat a fayre of sorowes suffred he by the cruel assualtes of Satan: you haue marched hym mortallyng, and you haue marched hym also gettynge the victorie through the sydes helpe: by whose goodness for every mynde that was in hym fayre by the myndes of dyuers, he recoured sygurte fayre as muche.

The

The lord leves not his bothe champion, but in laying upon hym so many sorowes, he wold haue his pacient recorded and remembred and that meteyfull lord, and of his owne nature ready vnto remembryng, tuerwher vnto be an other mannes malice into the heape and waunage of felicitie. Let yowre mynde bee pure and playne, and let yowre herte and yowre mouthe goode bethel together. All no man with feyned wodes deserve his neighbour, but especially my bethelmen. Swear not: lest by lytell and luell you accustomme your selues to holde swere you. Amonge Jewes and heathens for fidelites sake there is an oþre put bethelmen. But amonge Christians, whiche ought nerher to disrufft any thynge, nerher be in wile to deceave, it is a vapne thynge to swere. Who so curte is accustomed to swere, is coufyn garnayne to the perill of soulswaryng. Be yow afeared not only to swere by God in humayne affaires and in lyght matires, but also abyssyne from al kynde of swearing, that you swere nerher by heauen, nerher by earthe, or any other thynge, that the commune peopple estime for holy and religiouse. Who so curte dare be bold to lye without swearing, he dale be the same also when he swereth, if he lufe. To be blyet, be that is a good manne will beleue a manne without swearing, and be that naught is, will not trust a manne though he swere. But amonge you that are fulmed with Gospellike playnesse, ther is nerher place of dysruffting, ne to rimaine deceave. But let yowre playne comunication bee regarded to; no lessse true and credafaste, than any maner of oþre of the Jewes or Paganes, whom help to curte it bee. As often as you confirme any thynge, confirme it with all yowre herte: and perfouine to dede the thinge that you speake. So oft as you denye any thynge, denye it with yowre whole herte: nerher let any chyngel esse in yowre herte, than yowre mouthspeaking: that ther be no counterafactyng in you, seeing you are disciples of the stury. And if ther be any malmeis affliction amounge you, let hym not flee to the remedies of thyw wylde, to rynges, to inchauinements, to haynes, and other easementes of syowre, but let hym turne hym to prayer and lyfte vp hym mynde to God with moþ affuced fardfull trust, and he shall finde present releas of his mourning. Agayne if a manne be well conserued in prosperite, let hym not enchaunce hym selfe folyschely nor brashely, but let hym praise the liberall goodnessesse of God in holly songes of canticles gowing. Howe if any manne be punysshed with lyckenes, let hym not flee to the tempestes of wytcheccaste: let hym not spende a great sight of money upon phisiteng, whose curing is many tymes of suche sorte, that it were better paciently to departe out of the world: but let hym call unto him the elders of the christian congregacion. Let them make theys prayours to God for the diseased, and annoynt hem with oyle, not daunging any prayours of wytcheccaste, as the heathen are wont to do, but calling upon the name of our lord Ihesu Christe, then the whiche ther is no kynde of enchaunement, more effectuall. And let the prayours be done in a truely fayre, and God shall heare and preserue the diseased. And there shall not only healthe of boþe bee restored vnto hym, if it be expedient for the diseased, but also if he bee cubangred with frenes ( as diseases of boþe spryng for the molte partie of the solwetes of the mynde ) they shalbe forgotten hym at the elders supplications, so that the faith of thens be comendable that doþ pray and of hym for whom they doþ pray.

Knoweþe your fentes out to another: and pray one for another, & it may be dede. O. M. M. 1616.  
I. b. f. 6; the fervent prayer of a ryghtous manne may leþ muche. M. 1616.

## The paraphrase of Erasmus upon the Epistle

mettall such as we see, and let prayes in hys prayes that it myght have ayde: and it shal  
bed not on the earthe by the space of ffor fforsters and ffor monstres. And he prayed agayne,  
and the heauis gane raine, and the earth brought forth her fruite. Whereupon, if any of you be  
ere from the church and another conuert byys, let the same knowe that he whiche com-  
mectly the synter leauis going all way out of his wye, shal lave a candle from earthly, and  
wall by the multitude of synters.

And forasmuch as the life of manne consisteth not without light and day-  
ly offences, it shalbe conueniente to vse a dayly remeber, that you maye bothe  
telue every other with your mutuall prayers, and acknowledg every one  
hys faulfe to other. And so shall the remeber be awayfable, if thou acknowledge  
thy disafe and desyre helpe. ~~superficio~~ <sup>superficious</sup> folkes suppose a secret hiddeynel-  
lacie to be in theys enchauntmentes and prayers, but in vety dede the prayer  
of a righteous manne is oure the worthe, whiche though faih obtyneith what  
so euer it desirith of God. Upon this remeber Christe made couenaunce with  
us, that what so euer we shall aske in a faythfull trusty confidence, we shoulde  
obtayne it, onles it be such a thyng, as were deseit not to be obtained. Would  
you fayre bate a doctryne of thys matter? Helpas was a pure manne, he was a  
mostall manne as we are, and yet at his prayers it rained not upon the earthe  
thre yeares and six monethes. He prayid agayne, that it myght sayne, and a-  
none the deauenis, as hauyngt hearede hys prayers, gaue rayse, and the earthe  
brought foorth his frute. Incalke the deauen be obdient to the prayers of one  
godly manne, as though it were bewyched: is it any matryacie, if God beyng  
wolde ready to forgrave, be pleased at the prayers of maner? Now weighe this,  
brother, if it be godly, if it be the partis of christyan loue, to ease the sicknes  
of an other mannes bodye through commune prayers: how inuchye moxe indif-  
ferent reason is it, that we shoulde succoure them that be diseased in mynber? for  
it is no great matter to obtayne this by prayer, that it may be somewhat longer  
before deathe happen to this man or that man, howbeit it muche redene comine  
onys; but it is a great matter to haue avorded the bisaste of minde. Therefore if  
there be any among you, that creu from the Gospelles verite, ether to muche  
cleaving to the lawe of Moyses, or to a flubbuene folower of heathen religioun  
belived of the cleres, let no man thinke that he shoulde be dynken alway with  
Goldeynge, but u beforeth rather to redewnt with all studie to this ende, that  
he maye come understandyng from hys account. So; who so enet dooth thus, shall  
doe God a greate sacrifice, who wilbeth not the deathe of a synter but rather  
that he maye iuste and lyut, ffor that man dooth a greate feare, that p<sup>r</sup>.

Seuereth the soule from deathe, deluyengt hys brother from syn-

nes, whereby he was holden in subuersion of deathe. And yet  
in the meane tyme shall he want hys rewarde:

So; Christe shall forgrave hem hys syn-  
nes agayne, how mane so euer  
they be, that shall kepe his  
brother from deathe.

cyon.

(4)

¶ Thus endeth the epistle of St.  
James the apostle.